



# The Aqeedah of Tawheed

A clarification of that which opposes and harms it, from major and minor shirk, ta'teel and bid'ah

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## Part 1: The Islamic Aqeedah

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### INTRODUCTION

#### PART 1

- 1.1 The 'aqeedah and its importance with regard to it being the foundation upon which the deen is built.
- 1.2 The sources of 'aqeedah and the manhaj of the Salaf in learning it.
- 1.3 The ways in which deviation from the 'aqeedah occurs and the ways to protect oneself.

## Introduction

All praise is due to Allaah, the Mighty and Majestic, the Lord of the Worlds. May His peace and blessings be upon the Prophet, the truthful, the trustworthy, and his family and all his Companions.

This book is about the knowledge of tawheed and I have filled it with brevity and ease of explanation. I have relied upon many sources from the books of our lofty Imaam's, especially the books of Shaykh ul-Islaam Ibn Taymiyyah and 'Allaamah Ibn ul-Qayyim as well as the books of Shaykh ul-Islaam Muhammad ibn 'Abdul Wahhaab and his students from the Imaam's of this blessed da'wah.

There is no doubt that the knowledge of Islamic 'aqeedah is the basic knowledge which deserves full attention in order to be learned, taught and acted upon, so that actions may become correct and acceptable to Allaah, the Mighty and Majestic and beneficial to the doers. Especially since we are living in a time whereby deviated movements have spread, such as that of heresy, tasawwuf (sufism) and monasticism, grave and idol worship as well as innovations which oppose the Prophetic guidance.

However all these dangerous movements cannot affect a Muslim who is armed with the weapon of the correct 'aqeedah based upon the Book and the Sunnah and that which the Salaf of this ummah were upon. So the Muslim takes care not to be swept away by the deviated movements and this necessitates giving complete care and concern to teaching the correct 'aqeedah to the Muslim youth from its original sources.

May the peace and blessings of Allaah be upon our Prophet Muhammad, his family and his Companions.

Dr. Saaleh al-Fawzaan

## **1.1 The ‘aqeedah and its importance with regard to it being the foundation upon which the deen is built.**

The meaning of ‘aqeedah in the language: It is derived from ‘al-‘aqd’ which means to be firm upon something. ‘Itaqadtu’ such and such, means my heart and mind are firm upon it.

‘Aqeedah is what a person holds as his religion. It is said: “His aqeedah is sound”, meaning safe from doubt. ‘Aqeedah is an action of the heart and the belief and affirmation of something within the heart.

The meaning of ‘aqeedah in the shari‘ah: It is belief in Allaah, His Angels, Books, Messengers, the Last Day and belief in Qadr (divine decree), the good and the bad. These are known as the pillars of imaan.

The shari‘ah is divided into two categories: Beliefs and Actions.

Beliefs: Those issues which are not related to how an action is performed, like belief in the rububiyyah (Lordship) of Allaah, the Mighty and Majestic, the obligation to worship Him alone and the belief in the rest of the pillars of imaan mentioned above. These are regarded as the basic foundations.

Actions: Those issues related to how actions like salaah, zakaat, fasting and other deeds are performed. These are regarded as the branches because they are built upon correct or corrupt beliefs.

So the correct ‘aqeedah is the foundation upon which the deen is built and by which actions become sound and correct, as He, the Most High, said:

**“So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” [al-Kahf (18): 110]**

**“And indeed it has been revealed to you, as it was to those before you: “If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.”” [az-Zumar (39): 65]**

**“So worship Allaah (alone) by doing religious deeds sincerely for Allaah’s sake only. Surely the religion is for Allaah alone.” [az-Zumar (39): 2-3]**

So these noble verses and numerous narrations about their meanings, prove that actions are only accepted when they are pure and free from shirk. This is what the messengers gave importance to by rectifying the beliefs first and foremost. So the first thing that they called their nations to, was the worship of

Allaah, the Mighty and Majestic, alone and the abandonment of worship to others besides Him. As He, the Most High, said:

**“And verily, We have sent amongst every nation, a messenger (proclaiming): ‘Worship Allaah (alone) and abandon the taaghoot <sup>1</sup>.’” [an-Nahl (16):36]**

The first thing that every prophet addressed his nation with was:

**“Worship Allaah, you have no other ilaah (deity worthy of worship) but Him.” [al-A’raaf (7): 59]**

As was said by Nuh, Hud, Saaleh, Shu’aib and all the other prophets to their people.

**“And to (the people of) ‘Aad (We sent) their brother Hud. He said: “O my people! Worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.”” [al-A’raaf (7): 65]**

**“And to (the people of) Thamud (We sent) their brother Saaleh. He said: “O my people! Worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.”” [al-A’raaf (7): 73]**

**“And to (the people of) Madyan (We sent) their brother Shu’aib. He said: “O my people! Worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.”” [al-A’raaf (7): 85]**

The Prophet, (sallallaahu alaihi wasallam), stayed in Makkah for thirteen years calling the people to tawheed, and the rectification of ‘aqeedah because it is the foundation upon which the deen is built.

The Salafi callers and reformers in every time have followed the footsteps of the prophets and messengers who began with the call to tawheed and the rectification of ‘aqeedah, after which they moved onto rest of the affairs of the deen.

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<sup>1</sup> Taaghoot: Everything that is worshipped besides Allaah, whilst it is pleased with that worship.

## **1.2 The sources of ‘aqeedah and the manhaj of the Salaf in learning it**

‘Aqeedah is ‘tawqeefiyyah’, meaning that it is only established through evidence from the shari‘ah. There is no room in it for opinions or conjecture. Thus, its sources are restricted to that which has been reported in the Book and the Sunnah, since no one is more knowledgeable than Allaah about the obligations due to Him and what He is free from and after Allaah, there is no one more knowledgeable about Him than the Messenger of Allaah (sallallaahu alaihi wasallam). Thus the manhaj of the Salaf us-Saalih and those who followed them in learning the ‘aqeedah was restricted to the Book and Sunnah.

So they believed and acted upon whatever was proved by the Book and the Sunnah regarding the rights of Allaah. They rejected and negated whatever was not proved in the Book of Allaah, the Mighty and Majestic, and the Sunnah of His Messenger (sallallaahu alaihi wasallam). Due to this, differences did not arise amongst them in ‘aqeedah, rather their ‘aqeedah was one, and their Jamaa‘ah was one. This is because Allaah, the Mighty and Majestic, guarantees whoever clings to His Book and the Sunnah of His Messenger (sallallaahu alaihi wasallam), with a unified position, correctness in ‘aqeedah and a single manhaj. He, the Most High, said:

**“And hold fast, all of you together, to the Rope of Allaah (ie. this Qur`aan).”**  
[aal-‘Imraan (3):103]

**“Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.”** [Taa Haa (20):123]

Thus they were termed ‘the Saved Sect’ because the Prophet (sallallaahu alaihi wasallam), testified safety (from the Fire) for them when he mentioned the splitting of the ummah into seventy three sects, all of them in the Fire except one. When he was asked about this one sect, he said: *“That which I and my Companions are upon today.”*<sup>2</sup>

So that which he mentioned has occurred since some people have built their ‘aqeedah upon other than the Book and the Sunnah, such as rhetoric and the principles of logic inherited from the Greek philosophy. They fell into deviation and splitting in ‘aqeedah which resulted in differing positions, splitting the Jamaa‘ah and destruction of the structure of the Islamic society.

<sup>2</sup> Reported by at-Tirmidhee (2641) and al-Laalikaa‘ee in Sharh ‘Itiqaad Ahl-us-Sunnah (147) and others.

### **1.3 The ways in which deviation from the correct ‘aqeedah occurs and the ways to protect oneself.**

Deviation from the correct ‘aqeedah causes destruction and ruin, since the correct ‘aqeedah is the strong driving force towards beneficial actions. An individual without correct ‘aqeedah becomes prey to suspicion and doubt which pile up on him. So the correct perspective for the paths to a happy life become obscured from him, until his life becomes depressing and he attempts to seek an end to this depression by committing suicide. This is the case with those individuals who lose the guidance of the correct ‘aqeedah.

A society which is not predominantly governed by the correct ‘aqeedah is an animalistic society which has lost all the components of happiness. And even if it possesses many elements of material life, it is eventually led to destruction, as can be witnessed in the kuffaar societies. This is because these material elements need direction and guidance in order to benefit from their qualities and advantages and there is no direction for them except through the correct ‘aqeedah.

He, the Most High, said:

**“O (you) messengers! Eat of the tayyibaat (permissible foods) and do righteous deeds.” [al-Mu’minoon (23): 51]**

**“And indeed We bestowed grace on Dawood from Us (saying): “O you mountains and birds, glorify (Allaah) with him.” And We made the iron soft for him, (saying): “Make perfect coats of mail, balancing well the rings of chain armour, and work righteously. Truly, I am All Seer of what you do.” And to Sulaiman (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month’s (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month’s (journey i.e. in one day he could travel two month’s journey). And We caused a fountain of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). “Work! O family of Dawood, with thanks.” But only a few of My slaves are grateful.” [Saba’ (34): 10-13]**

So it is necessary not to separate strength in ‘aqeedah from material strength. For if the ‘aqeedah deviates and becomes false then the material strength becomes a means to destruction and decay as is the situation today in the kuffaar lands, which possess material wealth but not the correct ‘aqeedah.

Deviation from the correct 'aqeedah has many causes which are necessary to know. Amongst the most important are:

1) Ignorance of the correct 'aqeedah due to turning away from learning and teaching it, or due to lack of importance and attention given to it. Hence people are brought up not knowing the 'aqeedah or that which opposes and differs from it. So the truth is regarded as falsehood and falsehood as truth. As 'Umar ibn Khattaab (radiallaahu 'anhu) said: "Verily the bonds of Islaam will be destroyed one by one, when there rise up in Islaam people who do not know or recognise jaahiliyyah."

2) Partisanship (ta'assub) to that which the forefathers were upon, and clinging to that, even if it is false as well as abandoning that which opposes their way, even if it is the truth.

As He, the Most High, says:

**"When it is said to them: "Follow what Allaah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided?" [al-Baqarah (2):170]**

3) Blindly following the statements of people in issues of 'aqeedah without knowing the proof, or the degree of authenticity. This is the case with the differing sects of the Jahmiyyah, Mu'tazilah, Ashaa'irah and Sufiyyah, whereby they blindly followed their misguided leaders who preceded them. So they were misguided and they deviated from the correct 'aqeedah.

4) Exaggeration regarding the awliyaa and the righteous by raising them above their status whilst believing that they can bring about good and repel harm, in a way that only Allaah has the ability to. As well as taking them as intermediaries between Allaah, the Mighty and Majestic, and His creation in fulfilling the needs and responding to supplications, such that the affair leads to worship of them besides Allaah, the Mighty and Majestic, and seeking nearness to them at their graves by sacrificing, vowing, supplicating, seeking aid and asking for help. This was exactly what occurred in the nation of Nuh ('alaihi salaam) regarding the righteous, when the people said:

**"And they have said: "You shall not leave your gods, nor shall you leave Wadd, nor Suwaa', nor Yaghooth, nor Ya'ooq, nor Nasr(names of the idols)."" [Nooh (71): 23]**

This is the case with the grave worshippers today in many countries.

5) Lack of reflection over the universal signs and Qur`anic verses of Allaah, the Mighty and Majestic, and being dazzled by that which the material civilisations have been given such that it is thought that these things are from the abilities of mankind alone. So such people glorify men and attribute these things to their efforts and creation, as the previous generations said:

**“He said: “This has been given to me only because of the knowledge I possess.”” [al-Qasas (28): 78]**

As man says:

**“This is for me (due to my merit).” [Fussilat (41): 50]**

**“Only because of knowledge (that I possess) I obtained it.” [az-Zumar (39): 49]**

They do not contemplate and look at the glory of the One who created the Universe and placed splendid things in it, the One who created mankind and gave them the ability to extract and benefit from these things.

**“And Allaah has created you and that which you do.” [as-Saaffaat (37):96]**

**“Do they not look in the dominion of the heavens and the earth and all things that Allaah has created.” [al-A’raaf (7): 185]**

**“Allaah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you. And He gave you of all that you asked for, and if you count the Blessings of Allaah, never will you be able to count them.” [Ibraaheem (14): 32-34]**

6) The home has mostly become empty of sound guidelines. The Prophet (sallallaahu alaihi wasallam) said: *“Every newborn is born upon the fitrah, then his parents make him a Jew, a Christian or a Magian”*.<sup>3</sup> So the parents have a great role in directing the children.

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<sup>3</sup> Reported by Bukhaari (2/262 no.4760) at-Tirmidhee and others.



7) Lack of importance to the means of teaching and spreading knowledge in most of the Islamic world. So the methods of teaching do not give great importance to the deen or to its foundations. The means of transmitting knowledge whether visual, audio or verbal have mostly become tools of destruction and deviation and more concerned with material luxuries.

They do not give importance to those things which establish character and good conduct and implant the correct 'aqeedah which resists the streams of deviation, such that a people grow up defenceless and unarmed in front of the armies of heresy, unable to offer any resistance.

The ways of protection from these deviations can be summarised as follows:

1) Returning to the Book of Allaah and the Sunnah of His Messenger (sallallaahu alaihi wasallam). To obtain the correct 'aqeedah from them, just as the Salaf as-Saalih used to derive it. The latter part of this ummah will never be rectified except by that which rectified its earlier part. It is also necessary to study the beliefs of the deviated sects and to know their doubts and confusions, in order to refute and warn against them. This is because it is feared that the one who does not know evil will fall into it.

2) Giving concern to teaching the correct 'aqeedah - the 'aqeedah of the Salaf as-Saalih - in different educational levels. Giving it sufficient lessons in the syllabus and giving great importance in setting strict exams in this subject.

3) To establish study of the pure books of the Salaf and to stay far away from the books of the deviated sects such as the Sufiyyah, the innovators, the Jahmiyyah, the Mu'tazilah, the Ashaa'irah and the Maaturidiyyah and others, except from the reason of studying them for the sake of refuting the evil they contain and warning against them.

4) The establishment of callers who rectify and revive the 'aqeedah of the Salaf for the people and refute the misguidance of those who deviate from it.

END OF PART 1



# The Aqeedah of Tawheed

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## Part 2: Tawheed ar-Rububiyyah

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### **PART 2: TAWHEED UR-RUBUBIYYAH**

- 2.1 The meaning of tawheed-ar-rububiyyah and its affirmation by the mushrikeen.
- 2.2 The understanding of the word 'rabb' in the Qur'aan and Sunnah as opposed to the understanding of the misguided people.
- 2.3 The submission of the universe to the compliance and obedience of Allaah.
- 2.4 The methodology of the Qur'aan in affirming the Oneness of Allaah in Creating and Sustaining the creation.
- 2.5 Tawheed-ar-rububiyyah necessitates and leads on to tawheed-al-uluhiyyah.

## **Tawheed-ar-Rububiyyah**

At-tawheed is to single out Allaah alone in Creating and Managing the affairs, to have sincerity of worship towards Him and to abandon worship of others besides Him; as well as to affirm His perfect Names and lofty Attributes and to purify Him from any deficiencies or shortcomings. This definition includes the three types of tawheed and their explanation is as follows.

### **2.1 The Meaning Of Tawheed-Ar-Rububiyyah And Its Affirmation By The Mushrikeen.**

At-tawheed in its general meaning is the belief of singling out Allaah, the Mighty and Majestic, alone for Lordship, having sincerity of worship towards Him and affirming His Names and Attributes. It is of three types:

- 1) Tawheed-ar-rububiyyah
- 2) Tawheed-al-uluhiyyah
- 3) Tawheed-al-asmaa-was-siffaat.

It is necessary to explain the meaning of each type in order to clarify the distinction between them.

### **Tawheed-ar-rububiyyah**

It is to single out Allaah alone in His actions, with the belief that He is the only Creator of all the creation:

**“Allaah is the Creator of all things.” [az-Zumar (39): 62]**

He is the Sustainer of all the animals, the people and everything else:

**“And there is no living creature on earth but its provision is due from Allaah.” [Hud (11): 6]**

He is the Owner of the dominion, the One who manages all the affairs of the world. He brings some near to Him and distances others. He honours some and brings humiliation upon others. He has the ability to do everything. He alternates the night and the day and gives life and death:

**“Say: “O Allaah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things. You make the night to enter into**

**the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.”” [al-‘Imraan (3): 26-27]**

Allaah, the Mighty and Majestic, has negated any partner or associate for Himself in the dominion, just as He has negated a partner for Himself in Creation and Sustenance. He, the Most High, said:

**“This is the creation of Allaah. So show Me that which those (whom you worship), besides Him have created.” [Luqmaan (31): 11]**

And He, the Most High, said:

**“Who is he that can provide for you if He should withhold His provision?” [al-Mulk (67): 21]**

Similarly He has declared that He is alone in His Lordship over His creation by saying:

**“All the praises and thanks be to Allaah, the Lord of the ‘alameen.” [al-Faatihaa (1): 2]**

And He said:

**“Indeed your Lord is Allaah, Who created the heavens and the earth in six days, and then He rose over (Istawaa) the Throne (in a manner that befits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and the sun, the moon, the stars are subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allaah, the Lord of the aalameen.” [al-A’raaf (7): 54]**

Allaah, the Mighty and Majestic, has given all of the creation a natural disposition to affirm His rububiyyah such that even the mushrikeen, who used to ascribe partners to Him in His worship affirmed His Oneness in rububiyyah. He, the Most High, said:

**“Say: “Who is the Lord of the seven heavens, and the Lord of the Great Throne?” They will say: “Allaah.” Say: “Will you not then fear Allaah.” Say: “In Whose Hand is the sovereignty of everything, and He protects (all), while against Whom there is no protector, if you know?” They will say: “(All that belongs) to Allaah.” Say: “How then are you deceived and turn away from the truth?”” [al-Mu’minoos (23): 86-89]**

No one from the Bani Aadam has ever contradicted this aspect of tawheed. Rather, the hearts have a natural disposition towards affirming it which is greater than the natural disposition towards the affirmation of anything else. Allaah has mentions that the messengers said:

**“Their Messengers said: “What! Can there be a doubt about Allaah, the Creator of the heavens and the earth?”” [Ibraaheem (14): 10]**

The most infamous person who pretended and outwardly manifested denial of Allaah was Fir’awn. However, inwardly he had certainty about Allaah, as Musaa said to him:

**“He said: “Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear evidences.”” [al-Israa (17): 102]**

Allaah said about him and his people:

**“And they belied them (the ayaat) wrongfully and arrogantly, though their ownselves were convinced thereof.” [an-Naml (27): 14]**

Similarly those who deny the existence of Allaah in our times, such as the Communists, only deny Him outwardly due to pride; otherwise inwardly they know that nothing can exist until someone brings it into existence and that there is no creation, except by way of a creator, and no effect except by way of a cause.

He, the Most High, said:

**“Were they created by nothing or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief.” [at-Tur (52): 35-36]**

So contemplate on the world as a whole, the heavens and the earth and all their parts and surely you will find it testifying to the fact that it has a Creator and an Owner. Denial of a Creator and rejection of Him in the intellect and the natural disposition is like denying and rejecting knowledge. The Communists boast about their denial of the existence of Allaah only due to pride and lack of sound intellect and ideologies. The one who is like them has invalidated his intelligence and invited the people to make a laughing-stock out of him. As the poet said:

“How can Allaah be disobeyed and rejected by the jaahid (the denier),

While in everything there is a proof and sign which indicates that He is waahid (one).”

## **2.2 The Understanding Of The Word ‘Rabb’ In The Qur’aan And Sunnah As Opposed To The Understanding Of The Misguided People.**

### **The understanding of the word ‘rabb’ in the Qur’aan and Sunnah.**

The root of the word ‘ar-rabb’ is ‘rabbaa-yarubbu’ which means to bring up something from stage to stage, up to the state of completion. It is said: “He brought him up” and “They raised him up”. So the word ‘rabb’ is used figuratively for the doer and ‘ar-rabb’ (the Lord) is used in the absolute sense only for Allaah, the One Who is responsible for setting right the affairs of the creation, as occurs in His saying:

**“The Lord of the aalameen.” [al-Faatihaa (1): 2]**

**“Your Lord and the Lord of your ancient fathers!” [ash-Shu‘araa (26): 26]**

‘Ar-rabb’ is not used for anyone besides Him, except when it is attached in a specific sense, as is said: ‘Rabbud-daar’ (master of the house) and ‘Rabbul-fars’ (owner of the horse), such as His, the Most High’s, saying while narrating about Yusuf (‘alaihi salaam):

**““Mention me to your lord (i.e. your king).” But Shaytaan made him forget to mention it to his Lord.” [Yusuf (12): 42]**

And His, the Most High’s, saying:

**“[Yusuf] said: “Return to your lord and ask him.”” [Yusuf (12): 50]**

And the saying of the Most High:

**“As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink.” [Yusuf (12): 41]**

He (sallallaahu alaihi wasallam) said regarding the lost camel: “...until its ‘rabb’ (owner) finds it.” (Reported in Bukhaari and Muslim).

So from this it becomes clear that ‘ar-rabb’ is applicable to Allaah, in the definite form i.e. with ‘al’ and in the annexed form e.g. Ar-rabb (the Lord) or Rabbul-‘alameen (Lord of the aalameen) or Rabbun-naas (Lord of the people). While the word ‘rabb’ is applied to others only when it’s annexed, such as Rabbud-daar (lord of the house), Rabbul-manzil (owner of the house) and Rabbul-ibl (lord of the camel).

The meaning of Rabbul-aalameen is their Creator and Owner, the One who rectifies them, and nurtures them by His blessings, by sending His Messengers, by revealing His Books and the One who rewards them for their actions. 'Allaamah Ibn ul-Qayyim said: "Indeed rububiyyah necessitates commanding and prohibiting the slaves and recompensing the one who does good and the one who does bad." (Madarijus Saalikeen). This is the reality of rububiyyah.

**The understanding of the word 'rabb' according to the misconceptions of the misguided people.**

Allaah created the creation with a natural disposition to tawheed and the recognition of their Lord and Creator, far removed is He from imperfections. He, the Most High, said:

**"So set your face towards the religion of Hanifaa (worship none but Allaah alone) Allaah's fitrah (tawheed), with which He has created mankind. Let there be no change in the religion of Allaah." [ar-Rum (30):30]**

And He, the Most High, said:

**"And when your Lord brought forth from the loins of Bani Aadam, their seed and made them testify against themselves (Saying): "Am I not your Lord?" They said: "Yes! We testify"" [al-A'raaf (7):172]**

So affirmation of the rububiyyah of Allaah, and turning to Him is natural, whereas shirk is an external intrusion. The Prophet (sallallaahu alaihi wasallam) said: *"Every child is born upon the fitrah (natural inclination towards the affirmation of tawheed), then his parents make him a Jew, Christian, or a Magian."* (Bukhaari 2/262 no.476)

So if the slave and his natural disposition were left alone, he would accept tawheed which was the call of the messengers, for which all the Books were revealed and which is indicated by the universal signs. However the deviated upbringing and the heretical surroundings change the inclination of the newborn. Thus the children blindly follow their parents in misguidance and deviation.

Allaah, the Most High, says in a hadeeth qudsi: *"I created my slaves upon the worship of Me alone (Hunafaa). Then the Shayateen misguided them."* Meaning they directed them to the worship of idols and to taking them as lords besides Allaah; thereby they fell into deviation and destruction and into splitting and differing, everyone taking a lord for himself to worship. Since they



abandoned the true Lord, they were put to trial by taking false lords as He, the Most High said:

**“Such is Allaah, your Lord in truth. So after the truth, what else can there be, except falsehood? How then are you turned away?” [Yunus (10):32]**

Deviation has no limits and no end. And it is a necessary consequence for whoever turns away from his true Lord, as Allaah, the Most High, says:

**“Are many different lords better or Allaah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allaah has sent down no authority.” [Yusuf (12):39-40]**

It is impossible to conceive shirk in rububiyyah with regards to the affirmation of two creators who are similar in attributes and actions. However, some of the mushrikeen believed that their objects of worship had the ability to dispose some of the affairs of the universe. So shaytaan tricked them into the worship of these objects in accordance with their intelligence. So he called some people to worship them by means of glorifying the dead whose statues they had made, like the nation of Nuh (‘alaihi salaam).

Another group took their idols in the form of celestial bodies claiming that they could affect the things which happened on the earth. Thereafter they made structures for these celestial bodies and assigned custodians for them. However, they differed with regards to their worship; such that some worshipped the sun or the moon or other bodies.

Amongst them were those who worshipped the fire like the Maajoos or those who worshipped the cows as in India, or worshipped angels, or the trees, or the stones, or the graves and tombs. All of this was due to the fact that they attributed some aspects of rububiyyah to these objects of worship.

Amongst them were those who believed that these idols were a representation of hidden things. Ibn ul-Qayyim said: “The setting up of an idol was originally in the form of hidden object of worship. So they made the idol in its image and set it up and formed it, such that it could represent the hidden deity and take its place. Otherwise, it is well known that an intelligent person does not sculpture out a piece of wood or stone by his hand and believe that it is a deity or an object of worship.” (Ighaathatul lahfaan 2/220).

This is similar to the grave worshippers of the past and present time. They claim that the dead intercede and act as intermediaries for them with Allaah for the purpose of fulfilling their needs, and they say:

**“We worship them only that they may bring us near to Allaah.” [az-Zumar (39): 3]**

**“And they worship besides Allaah things that do not hurt them, nor profit them, and they say: “These are our intercessors with Allaah.”” [Yunus (10): 18]**

Similarly some of the mushriks of the Arabs and the Christians claimed that their objects of worship were the children of Allaah. So the mushriks of the Arabs worshipped the angels upon the belief that they were the daughters of Allaah while the Christians worshipped the Messiah believing that he was the son of Allaah.

### **A refutation of these false beliefs**

Allaah has refuted all of these false beliefs as follows:

a) He refuted the worship of idols in His saying:

**“Have you then considered al-Laat, and al-'Uzza (two idols of the pagan Arabs). And Manaat (another idol of the pagan Arabs), the other third?” [an-Najm (53): 19-20]**

The meaning of the verse as Qurtubi said is: “Have you seen these deities, do they benefit or bring about harm such that they should be regarded as partners with Allaah, the Most High? And were they able to defend themselves when the Messenger of Allaah (sallallaahu alaihi wasallam) and his Companions destroyed and demolished them?”

And Allaah, the Most High, said:

**“And recite to them the story of Ibraaheem. When he said to his father and his people: “What do you worship?” They said: “We worship idols, and to them we are ever devoted.” He said: “Do they hear you, when you call (on them)? Or do they benefit you or do they harm (you)?” They said: “Nay, but we found our fathers doing so.”” [ash-Shu'araa (26): 69-74]**

They agreed that these idols could neither hear their supplication nor could they benefit or harm them. Rather they worshipped them due to blind-following of their forefathers and blind-following is a false and invalid proof.

b) He refuted those who worship the stars, the sun and the moon by saying:

**“The sun, the moon, the stars are subjected to His Command.” [al-‘Aaraaf (7): 54]**

And His saying:

**“And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allaah who created them, if you (really) worship Him.” [Fussilat (41): 37]**

c) He refuted those who worship the angels and the Messiah, believing that they are the children of Allaah by saying:

**“No son (or offspring or children) did Allaah beget.” [al-Mu’minoos (23): 91]**

And His saying:

**“How can He have children when He has no wife?” [al-An‘aam (6): 101]**

**“He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.” [al-Ikhlaas (112): 3-4]**

### **2.3 The Universe And Its Natural Disposition Towards The Submission And Obedience To Allaah.**

The creation in the heavens and the earth, the stars, the celestial bodies, the sea, the angels, the jinn and mankind are all in submission to Allaah and in obedience to His universal Command. He, the Most High, said:

**“While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.” [al-‘Imraan (3): 83]**

**“Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.” [al-Baqarah (2): 116]**

**“And to Allaah prostate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud.” [an-Nahl (16): 49]**

**“Do you not see that to Allaah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and animals and many of mankind?” [al-Hajj (22): 18]**

**“And whoever is in the heavens and the earth falls in prostration to Allaah, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.” [ar-Ra‘ad (13): 15]**

So all these universes and worlds are in obedience to Allaah and in submission to His Sovereignty. They proceed in conformity to His wish and in obedience to His Command and no one disobeys Him in any of these matters. They establish their duties and fulfil their roles through a precise order and they purify their Creator from any deficiencies, weaknesses or shortcomings.

He, the Most High, said:

**“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you do not understand their glorification.” [al-Israa’ (17): 44]**

So all the creation, the speaking and silent, the living and inanimate, are in obedience to Allaah and in compliance to His universal Command. All of them purify Allaah from any deficiencies or shortcomings silently or loudly. So whenever an intelligent person reflects upon the creation he realises that it has been created with and for the truth, it is subjected and does not disobey or turn

away from the direction of the One who Controls the affairs. So everyone and every thing affirms the Creator due to this natural disposition.

Shaikh ul Islaam Ibn Taymiyyah said: “They are humble, submissive, obedient and compliant in many ways. Amongst them is their recognition of their need and necessity for Him, their humility and submission to that which they experience of His divine decree and will and amongst them their supplication to Him alone during times of distress. The believer humbles himself to his affair obediently, as well as to the calamities which have been decreed for him. So whenever these things happen to him, he acts patiently, submits to Allaah and humbles himself to Him obediently.” (Majmoo’ al-fataawa Vol. 1, page 45).

As for the disbeliever, he submits himself to the universal Command of Allaah only.

The meaning of the prostration of the universe is humility. Everything prostrates in a way that befits it and it comprises of humility towards the Lord and the tasbeeh of everything is in a way that befits it. It is a real not metaphorical.

And regarding the saying of the Most High:

**“Do they seek other than the religion of Allaah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly? And to Him shall they all be returned.” [al-‘Imraan (3): 83]**

Shaikh-ul-Islaam Ibn Taymiyyah said: “So He, the One free from all imperfections, mentioned the submission of the universe willingly and unwillingly. Since all the creation are worshipping Him in a complete manner, whether one denies it or not, and they are managed by Him so they submit to Him willingly or unwillingly. There is none from the creation who is exempted from His Will and Decree and there is no Might and Power except with Him. He is the Lord of all of them and their Originator, the One who shapes and everything besides Him falls under His Lordship upon a natural disposition; poor and in need of worshipping Him, under His Power and He is far removed from all imperfections, the One, the Irresistible, the All-Powerful, the Inventor of all things, the Bestower of forms.” (Majmoo’ al-fataawa Vol. 10, page 200).

## **2.4 The Methodology Of The Qur'aan In Affirming The Existence Of The Creator And His Oneness.**

The methodology of the Qur'aan in affirming the existence of the Creator and His Oneness is in accordance with the correct natural disposition and sound intellect. This occurs by establishing the clear proofs by which the intellect is convinced and the opponents are defeated. Amongst them:

1) It is known by necessity that an effect must have a cause. This is a necessary matter which is known by the natural disposition and even the children are aware of it. For example, if a child was beaten by somebody who was hidden such that he could not be seen, he would ask: "Who hit me?" If it was said to him: "No one hit you", his intellect would not accept that beating took place by itself. So if it is said to him: "So and so hit you", he would cry until the person who beat him is also beaten. Thus, the Most High, said:

**"Were they created by nothing, or were they themselves the creators?" [at-Tur (52): 35]**

The number of possible conclusions mentioned here is restricted. Allaah has mentioned this in the form of a negating question to clarify that these issues are known by necessity and it is not possible for anyone to deny them. He, the Most High, says:

**"Were they created by nothing?" [at-Tur (52): 35]**

Meaning, without a creator who created them or did they create themselves. Both these matters are false, so it is incumbent for them to have a Creator who Created them, which is Allaah, free of all imperfections and there is no Creator besides Him. He, the Most High, said:

**"This is the creation of Allaah. So show Me that which those (whom you worship), besides Him have created." [Luqmaan (31): 11]**

**"What have they created of the earth?" [al-Ahqaaf (46): 4]**

**"Or do they assign partners to Allaah who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them. Say: "Allaah is the Creator of all things, He is the One, the Irresistible." [ar-Ra'ad (13): 16]**

**"Verily! Those on whom you call besides Allaah cannot create (even) a fly, even if they gather together for the purpose." [al-Hajj (22): 73]**

**“Those whom they invoke besides Allaah have not created anything, but are themselves created.” [an-Nahl (16): 20]**

**“Is then He, Who creates as one who does not create? Will you not then remember?” [an-Nahl (16): 17]**

Despite this repeated challenge, no one has ever claimed to have created anything. So it becomes incumbent that Allaah is the Creator without any partner.

2) The organisation and the precise execution of all the affairs of the world. All the evidences prove that the One who manages the affairs of the world is One deity and One Lord, without any partner or rival. He, the Most High, said:

**“No son did Allaah beget, nor is there any deity worthy of worship along with Him; (if there had been many deities), behold, each deity would have taken away what he had created, and some would have tried to overcome others!” [al-Mu’minoos (23): 91]**

So the true deity is necessarily the Creator and the One who disposes the affairs. If there was another deity with Him, who had a share in His dominion, then he would also have a creation and a command. Thus, one deity would not be pleased with the partnership of the other. Rather, if one was able to overpower his partner and be alone in owning the dominion and lordship, then he would do so. If he was not able to do that, then he would be alone in his part of the dominion and creation, just as some kings of the world are alone in ruling their kingdoms. So division would occur and one of the following three matters would result:

i. Either one of them would overpower the other and he would have the kingdom to himself, or

ii. Each of them would be alone in having command over his dominion and creation, or

iii. They would be under one ruler who would direct their affairs as he wished, and in this case, he would be the true deity and they would be his slaves. This is the reality, since division and disorder have not occurred in the world; so this indicates that the Manager of the affairs is One, He has no rival and He is the One Owner without any partner.

3) Subjection of the creation for the fulfilment and establishment of the detail particulars of their duties. There is no creation that disobeys and resists performing its function in this universe. Musaa ('alaihi salaam) used this as a proof, when Fir'awn asked him:

**“Who then, O Musaa, is the Lord of you two?” [Taa Haa (20): 49]**

So Musaa ('alaihi salaam) answered in a clear and concise way by saying:

**“Our Lord is He Who gave to each thing its form and nature, then guided it aright.” [Taa Haa (20): 50]**

Meaning our Lord is the One who Created all the creation and gave it a form and nature befitting it, such as large, small and medium bodies and all its other attributes. Then He guided everything to that which it had been created for. This is the guidance of indication and instinct and it is the complete guidance which can be witnessed in all of the creation. So you will find every creation striving for the benefit which it had been created for and repelling the harms; such that Allaah even gave animals the comprehension which aids them to do whatever benefits them and repel whatever harms them, and leads them to their function in life. This is like His, the Most High's, saying:

**“Who made everything He has created good.” [as-Sajdah (32): 7]**

So the One who created all of the creation and gave them the best forms, which the intellects cannot imagine to be any better and the One who guided them to that which benefits them, is in reality the Lord. So denying Him is the denial of the greatest thing in existence and it is pride and open falsehood.

Allaah has given the creation everything it needs in the world, then He has guided them to the way of taking benefit from it. There is no doubt that He has given everything a shape and form which is appropriate to it; He has given every male and female a form that suits its gender in marriage, affection and union; He has given every limb its appropriate form in order to benefit from it. So in all of this are decisive proofs that He, Majestic and Most High, is the Lord of everything and He alone is the One deserving worship without any partners. As the poet said:

“While in everything there is a proof and sign which indicates that He is waahid (one).”

There is no doubt that affirming His rububiyyah, over His creation and His Oneness in that, is to use it as a proof for the obligation of worshipping Him alone without any partners, which is tawheed al-uluhiyyah. So if a person affirms tawheed ar-rububiyyah but does not affirm tawheed al-uluhiyyah or



does not establish it correctly, then he cannot be a Muslim or a muwahhid (the one who affirms tawheed in its entirety), rather he is resistant disbeliever, and this is what we shall discuss in the forthcoming sections, if Allaah, the Most High, Wills.

## **2.5 Tawheed-Ar-Rububiyyah Necessitates And Leads On To Tawheed-Al-Uluhiyyah.**

The meaning of this is that whoever recognises that there is no Creator, Sustainer or One who Manages the affairs except Allaah, Mighty and Majestic, then it becomes necessary for him to affirm that no one deserves worship in all its forms except Allaah, free from all imperfections. This is tawheed al-uluhiyyah, for verily uluhiyyah is worship ('ibaadah) and the meaning of 'al-ilaah' is 'al-ma'bood', the One deserving worship. So Allaah is to be called upon, help is only sought from Him, only He is relied upon, sacrificing and vowing is only for Him and all forms of worship are to be directed to Him alone. So tawheed ar-rububiyyah is a proof for the obligation of tawheed al-uluhiyyah and due to this most of that which Allaah uses as a proof for those who deny tawheed al-uluhiyyah is tawheed ar-rububiyyah which they have already affirmed. Like His, the Most High's, saying:

**“O mankind! Worship your Lord, Who created you and those who were before you so that you may become pious. (He) Who has made the earth a resting place for you, and the sky as a canopy, and sent down rain from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals with Allaah (in worship) while you know (that He Alone has the right to be worshipped).” [al-Baqarah (2): 21-22]**

So He ordered them with tawheed al-uluhiyyah, which is worship of Him and He used tawheed ar-rububiyyah as a proof against them, which is the creation of the people of earlier and later time, the creation of the heavens and the earth and that which is within them, the blowing of the wind, the sending of the rain, the growing of plants, the production of fruits which are a provision for the slaves. So it is not befitting for them to associate others with Him, from those who they know have not done any of the above things or anything besides that. So the way of the natural disposition is to affirm tawheed al-uluhiyyah which is proved by tawheed ar-rububiyyah. This is because an individual firstly adheres to the origin of his creation and the root of his benefit and harm. Then after that he proceeds to the means which bring him closer to Allaah and which please Him and strengthen the bonds between them, so tawheed ar-rububiyyah is a door to tawheed al-uluhiyyah. Due to this Allaah used this way as a proof against the mushrikeen and ordered His Messenger (sallallaahu alaihi wasallam) to use it as a proof against them. He, the Most High, said:

**“Say: “Whose is the earth and whosoever is therein? If you know!” They will say: “It is Allaah's!” Say: “Will you not then remember?” Say: “Who is the Lord of the seven heavens, and the Lord of the Great Throne?” They will say: “Allaah.” Say: “Will you not then fear Allaah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed).” Say: “In Whose Hand is the sovereignty of everything? And He**

**protects (all), while against Whom there is no protector, if you know.” They will say: “(All that belongs) to Allaah.” Say: “How then are you deceived and turn away from the truth?”” [al-Mu’minoos (23): 84-89]**

And He, the Most High, said:

**“Such is Allaah, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him alone.” [al-An’aam (6): 102]**

So He used the fact that He is alone in His rububiyyah as a proof that He is the One Who alone deserves to be worshipped. Indeed tawheed al-uluhiyyah is the reason for which Allaah created the creation. He, the Most High, said:

**“And I Created the jinn and humans only to worship Me.” [adh-Dhariyaat (51): 56]**

The meaning of ‘worship Me’ is to single Me out alone for worship. The slave cannot be a muwahhid simply by his recognition of tawheed ar-rububiyyah until he affirms and establishes tawheed al-uluhiyyah. Otherwise, even the mushrikeen affirmed tawheed ar-rububiyyah but that did not enter them into the fold of Islaam. The Messenger of Allaah (sallallaahu alaihi wasallam) fought them even though they affirmed that Allaah was the Creator, the Sustainer, the Giver of life and death, as the Most High, says:

**“And if you ask them who created them, they will surely say: “Allaah.”” [az-Zukhruf (43): 87]**

**“And indeed if you ask them: “Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.”” [az-Zukhruf (43): 9]**

**“Say: “Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allaah.”” [Yunus (10): 31]**

These verses occur in many places in the Qur’aan. So whoever claims and restricts himself to the definition that tawheed is only the affirmation of the existence of Allaah or that He is their Creator and the One who Disposes the affairs of the universe, then he has not recognised the reality of tawheed, which the messengers called to, because he has stopped at that which necessitates something and abandoned that which it necessitates or he has stopped at the proof and abandoned that which it proves.

So from the details of uluhiyyah is absolute perfection from all aspects without deficiency from any angle and that necessitates all forms of worship for Him alone i.e. glorification, reverence, fear, supplication, hope, turning in repentance, trust, seeking aid and utmost submission along with utmost love. The intellect, the shari'ah and the natural disposition necessitate that all of this is for Allaah alone; while they prohibit that any of it should be directed to other than Him.



# The Aqeedah of Tawheed

A clarification of that which opposes and harms it, from major and minor shirk, ta'teel and bid'ah

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## Part 3: Tawheed al-Uluhiyyah

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### **PART 3: TAWHEED-AL-ULUHIYYAH**

- 3.1 The meaning of tawheed-al-uluhiyyah and the fact that it was the essence of the call of the messengers.
- 3.2 The shahaadatain (two testifications) – their meaning, pillars, conditions, requirements and nullifiers.
- 3.3 Legislation.
- 3.4 Worship – its meaning and what it comprises.
- 3.5 A clarification of the misconceptions regarding worship.
- 3.6 A clarification of the pillars of the correct ubudiyyah.

### **3.1 The Meaning Of Tawheed Al-Uluhiyyah And The Fact That It Was The Essence Of The Call Of The Messengers.**

Tawheed al-uluhiyyah is 'ibaadah (worship)

The meaning of tawheed al-uluhiyyah is to single out Allaah alone (in worship) by the actions of the slaves which they do in a legislated manner in order to seek nearness to Him, such as supplication, vowing, sacrifice, hope, fear, trust, awe, dread and turning in repentance. This type of tawheed was the essence of the call of the messengers, from the first to the last of them. He, the Most High, said:

**“And verily, We have sent among every ummah a messenger (proclaiming): “Worship Allaah (alone), and shun the taaghoot.””** [an-Nahl (16):36]

The Most High said:

**“And We did not send any messenger before you but We inspired him (saying): Laa ilaaha illa Ana [none has the right to be worshipped but I], so worship Me (alone and none else).”** [al-Anbiyaa (21):25]

Every messenger began the call to his nation with the command to establish tawheed al-uluhiyyah. As Nuh, Hud, Saleh and Shu'aib said:

**“Indeed, We sent Nuh to his people and he said: “O my people, worship Allaah! You have no other ilaah (deity worthy of worship) but Him.””** [al-'Aaraaf (7):59]

**“And to 'Aad We sent their brother Hud. He said: “O my people, worship Allaah! You have no other ilaah (deity worthy of worship) but Him.””** [al-'Aaraaf (7):65]

**“And to Thamud We sent their brother Saalih. He said: “O my people, worship Allaah! You have no other ilaah (deity worthy of worship) but Him.””** [al-'Aaraaf (7):73]

**“And to (the people of) Madyan, We sent their brother Shu'aib. He said: “O my people, worship Allaah! You have no other ilaah (deity worthy of worship) but Him.””** [al-'Aaraaf (7):85]

**“And Ibraaheem when he said to his people: “Worship Allaah (alone), and fear Him.””** [al- 'Ankabut (29):16]

He, the Most High, revealed to Muhammad (sallallaahu alaihi wasallam):

**“Say: “Verily, I am commanded to worship Allaah (alone) by making the deen sincerely for Him.””** [az-Zumar (39):11]

He (sallallaahu alaihi wasallam) said: *“I have been ordered to fight the people until they testify that none has the right to be worshipped except Allaah and Muhammad is the messenger of Allaah.”* (Reported by Bukhaari and Muslim).

The first thing that is compulsory upon an individual who is obligated to observe the precepts of the religion is the testification that there is no one worthy of worship except Allaah and then to act upon its requirements. He, the Most High, said:

**“So know Laa ilaaha ill Allaah (none has the right to be worshipped but Allaah), and ask forgiveness for your sin.”** [Muhammad (47):19]

The first thing a person who wishes to enter Islaam has to do is verbalisation of the shahaadatain (the two testifications). So this clarifies that tawheed al-uluhiyyah was the purpose of the call of the messengers.

It is termed as such because al-uluhiyyah is a description of Allaah, which is indicative of His Name Allaah. So Allaah is the One who possesses uluhiyyah i.e. the One who deserves to be worshipped. It is also known as tawheed-al-‘ibaadah with regard to the fact that ubudiyyah (worship) is a description of the slave, whereby it is obligatory upon him to worship Allaah sincerely because of his dependence on His Lord and his poverty in front of Him. Sheikh ul-Islaam Ibn Taymiyyah (may Allaah have mercy upon him) said: “Know that the poverty of the slave in front of Allaah is that he should worship Him and not associate anything with Him and He does not have a partner who can be compared to Him. A similitude of this (dependence) in some way is like the body’s dependence upon food and drink, even though the difference between the two similitudes is great. For verily, the reality of the slave is his heart and soul and there is no rectification for them except through their Lord Allaah, the one besides whom there is no one worthy of worship and there is no tranquillity in this world except by way of his remembrance. So if the slave achieves delight and happiness without Allaah then it would not last. Rather it would move from one type to another and one person to another. As for the happiness from his Lord, then he would achieve that in all times and wherever he is, his Lord would be with him.” (Majmoo al-Fataawa vol. 1 page 24).

This type of tawheed was the essence of the call of the messengers because it is the foundation upon which all the actions are built and they cannot become

correct until it is actualised. For when it is not actualised, its opposite which is shirk occurs. Allaah, the Most High, has said:

**“Verily Allaah does not forgive that partners are set up with Him in His worship.”** [an-Nisaa (4):47,116]

The Most High, said:

**“But if they had joined in worship others with Allaah, all that they used to do would have been of no benefit to them.”** [al-An‘aam (6):77]

The Most High, said:

**“If you join others in worship with Allaah, (then) surely all your deeds will be in vain, and you will certainly be among the losers.”** [az-Zumar (39):65]

This is the reason why this type of tawheed is the first obligation upon a slave, as He, the Most High, said:

**“Worship Allaah alone and associate none with Him in worship, and do good to parents...”** [an-Nisaa (4): 36]

The Most High, said:

**“And your Lord has ordained that you worship none except Him alone and to do good to your parents...”** [al-Israa’:23]

The Most High, said:

**“Say: “Come, I will recite what your Lord has prohibited you from: Not to associate anything with Him in His worship; be good and dutiful to your parents...”**” [al-An‘aam (6):151-153]



### **3.2 A Clarification Of The Meaning Of The Shahaadatain And The Mistakes Regarding It, Its Pillars, Conditions, Requirements And Its Nullifiers.**

#### **The meaning of the shahaadatain**

A) The meaning of the testification Laa ilaaha ill Allaah (there is no one worthy of worship except Allaah).

It is the belief and affirmation that no one deserves to be worshipped except Allaah, its obligation and action upon it. So Laa ilaaha, negates the fact that anybody besides Allaah deserves worship no matter who it is; and Illallaah, affirms the fact that only Allaah deserves to be worshipped. The general meaning of the statement is that there is no one who truly deserves to be worshipped except Allaah. The word 'Laa' must come with the word 'bihaqin' (truly).

It is not permissible to use the word existence (i.e. there is no deity in existence except Allaah) because this is contradictory to the reality since there are many false deities in existence besides Allaah. This above statement necessitates that worship of these things is the worship of Allaah and this is the most evil of statements and is the madhab of the people of wahdatul-wujood, who are the most disbelieving people of the earth. This kalimah has been explained by many evil explanations, amongst them:

- a) That its meaning is: there is no one who is worshipped except Allaah. This is evil and false because it means that every deity worshipped truly or falsely is Allaah, and a clarification of this will follow shortly.
- b) That its meaning is: there is no Creator except Allaah. This is part of the meaning of the statement but not the intended meaning because it only affirms tawheed ar-rububiyyah and this is not sufficient as it is the tawheed which even the mushrikeen affirmed.
- c) That its meaning is: there is no haakimiyyah (judgement) except for Allaah. This is also a part of its meaning but not the intended meaning and it is not sufficient by itself since if a person singles out Allaah for haakimiyyah only, while supplicating to other than Allaah or directing any aspect of worship to anyone other than Him, then he is not a muwahhid.

All the above explanations are false and deficient and we have pointed them out here because they are found in some of the books present in our times.

The correct tafseer of this statement according to the Salaf is to say that there is no one truly worthy of worship except Allaah.

B) The meaning of the testification that Muhammad is the Messenger of Allaah.

It is the inward and outward recognition that he is the slave and Messenger of Allaah to all the people and to act in accordance to its requirements, such as:

- Obedience of him in that which he ordered.
- Affirming that which he informed us about.
- Avoiding that which he prohibited and warned against
- Not worshipping Allaah except with that which he legislated.

The pillars of the shahaadatain:

A) Laa ilaaha ill Allaah has two pillars, which are: Negation and Affirmation

-The first pillar, Negation:

Laa ilaaha negates all the types of shirk and necessitates disbelieving in everything that is worshipped besides Allaah.

-The second pillar, Affirmation:

Illallaah affirms that no one deserves to be worshipped except Allaah and necessitates acting upon that.

The meaning of these two pillars has been mentioned in many verses, such as His, the Most High's saying:

**“Whoever disbelieves in taaghoot and believes in Allaah alone, then he has grasped the most trustworthy handhold that will never break.”** [al-Baqarah (2):256]

His saying: **“Whoever disbelieves in the taaghoot”**, is the meaning of the first pillar, Laa ilaaha. And His saying: **“and believes in Allaah”**, is the meaning of the second pillar, Illallaah.

Similarly His saying from Ibraaheem (‘alaihi salaam):

**“Verily, I am free from whatever you worship. Except for the One who has created me.”** [az-Zukhruf (43):26-27]

His saying: **“Verily I am free”**, means negation with regards to the first pillar. And His saying: **“Except for the one who has created me”**, means affirmation with regards to the second pillar.

B) Muhammad is the Messenger of Allaah has two pillars and they are embodied in our saying: His slave and His Messenger

And they negate exaggeration and deficiency with respect to him. So he is His slave and Messenger and the most perfect of the creation in these two noble attributes. The meaning of the slave here is the worshipper who is owned, i.e. he is a created man just like the rest of the creation and that which happens to them also happens to him, as He, the Most High, said:

**“Say: “I am only a man like you.””** [al-Kahf (18):110]

He (sallallaahu alaihi wasallam) truly fulfilled al-ubudiyyah to Allaah, Who praised him for that and said:

**“Is not Allaah Sufficient for His slave?”** [az-Zumar (39):36]

The Most High, said:

**“All the praises and thanks be to Allaah, Who has sent down the Book to His slave.”** [al-Kahf (18):1]

**“Glorified and exalted be He (Allaah), Who took His slave for a journey by night from al-Masjid-al-Haraam.”** [al-Israa’ (17):1]

The meaning of the Messenger is the one sent to all the people to call to Allaah, a bringer of glad tidings and a warner. The testification contains the following two attributes for him:

Negation of exaggeration and negligence concerning him (sallallaahu alaihi wasallam). For verily many of those who claim to be from his ummah have exaggerated and gone to extremes regarding his rights such that they raised him above the level of being a worshipper of Allaah to the level of worshipping him besides Allaah, so they sought help from him and asked him for things which only Allaah has the power to do or give, such as fulfilling the needs and relieving the worries.

At the same time others denied his message or were negligent in obedience to him and relied upon opinions and statements contradictory to that which he came with. And they arbitrarily made ta’weel of his statements and rulings.

The conditions of the shahaadatain:

A) The conditions of Laa ilaaha ill Allaah

The testification Laa ilaaha ill Allaah has seven conditions and this testification does not benefit the one who says it unless he combines all of them. They are in general as follows:

- 1) Knowledge the nullifier of ignorance.
- 2) Certainty the nullifier of doubt.
- 3) Acceptance the nullifier of rejection.
- 4) Compliance the nullifier of abandonment.
- 5) Sincerity the nullifier of shirk.
- 6) Truthfulness the nullifier of falsehood.
- 7) Love the nullifier of hatred.

In detail they are as follows:

- 1) Knowledge: of the intended meaning of the shahaadah, that which it negates and affirms by being the nullifier of ignorance. The Most High, said:

**“Except those who testify to the truth and they know.”** [az-Zukhruf (43):86]

Meaning **“testifies”** that Laa ilaaha ill Allaah. **“While they know”** within their hearts what their tongues have testified, since if a person says it with his tongue and does not know its meaning, then it will not benefit him, as he has not believed that which it indicates and proves.

- 2) Certainty: i.e. that the person who says it should be certain of that which it indicates. For if he has doubt in that which it indicates then it will not benefit him. He, the Most High, said:

**“The believers are those who believe in Allaah and His Messenger, and thereafter do not doubt.”** [al-Hujuraat (49):15]

So if he is doubtful, then he is a hypocrite. The Prophet (sallallaahu alaihi wasallam) said: *“Whoever you meet behind this wall testifying to Laa ilaaha ill Allaah, having certainty in his heart, then give him the glad tidings of Paradise.”* (Reported by Bukhaari). So whoever’s heart is not certain about it, then he does not deserve entry into Paradise.

- 3) Acceptance: of that which this statement necessitates from the worship of Allaah alone and abandoning worship of other than Him. So whoever says it and does not accept and cling to it, is from those who Allaah has said about:

**“Truly, when it was said to them: Laa ilaaha ill Allaah (there is no deity worthy of worship except Allaah) they puffed themselves up with pride. And they said: “Are we going to abandon our aaliha (deities) for the sake of a mad poet?””** [as-Saaffaat (37):35-36]

This is like the condition of the grave-worshippers of today, since they say Laa ilaaha ill Allaah, but do not abandon grave-worship, so they have not accepted Laa ilaaha ill Allaah.

- 4) Compliance: to that which it indicates Allaah. The Most High, said:

**“And whosoever submits his face to Allaah while he is a muhsin (one who does good deeds for Allaah alone and according to the Sunnah.), then he has grasped the most trustworthy hand-hold.”** [Luqmaan (31):22]

The **“trustworthy handhold”** is Laa ilaaha ill Allaah and the meaning of **“submits his face”** is that he is compliant to Allaah by having sincerity towards Him.

- 5) Truthfulness: it is to say this kalimah while ones heart testifies to its truthfulness. For if he said it with his tongue alone while his heart did not testify to its truthfulness, then he is a lying hypocrite. The Most High, said:

**“And of mankind, there are some who say: “We believe in Allaah and the Last Day.” while in fact they do not believe. They try to deceive Allaah and those who believe, but they only deceive themselves and do not perceive that. In their hearts is a disease and Allaah has increased their disease. A painful torment is theirs because they used to tell lies.”** [al-Baqarah (2):8-10]

- 6) Sincerity: purification of actions from all the blemishes of shirk such that a person does not say it for the desires of the world, ar-riyaa or fame. This is due to that which occurs in the authentic hadeeth from ‘Utbaan: *“Verily Allaah has prohibited the Fire for the one who says Laa ilaaha ill Allaah, seeking by it the Face of Allaah, alone.”* (Reported in the two saheehs).
- 7) Love: love of this kalimah, that which it indicates and its people who act upon its requirements. He, the Most High, said:

**“And amongst mankind are some who take (for worship) others besides Allaah as rivals. They love them as they love Allaah. But those who believe, love Allaah more (than anything else).” [al-Baqarah (2):165]**

So the people of Laa ilaaha ill Allaah love Allaah sincerely while the people of shirk love Him and others besides Him and this negates the requirement of Laa ilaaha ill Allaah.

B) The conditions of the testification that Muhammad is the Messenger of Allaah.

- 1) Recognition of his (sallallaahu alaihi wasallam) messengership and believing in it inwardly in the heart.
- 2) Verbally declaring that and affirming it openly upon the tongue.
- 3) Following him (sallallaahu alaihi wasallam) by acting upon the truth he came with and abandoning the evil that he prohibited.
- 4) Believing him regarding that which he (sallallaahu alaihi wasallam) mentioned about the matters of the unseen, past and the future.
- 5) Loving him (sallallaahu alaihi wasallam) more than oneself, wealth, children, parents and the whole of mankind.
- 6) Giving precedence to his (sallallaahu alaihi wasallam) speech over the speech of anyone else and acting upon his Sunnah.

The requirements of the shahaadatain:

A) The requirements of Laa ilaaha ill Allaah are to abandon the worship of all other deities besides Allaah, as indicated by the negation in our saying Laa ilaaha. And worshipping Allaah alone without any partner as indicated by the affirmation in our saying Illallaah.

So many of those who say the shahaadatain contradict its requirements. They affirm the uluhiyyah, which has been negated by Allaah for the creation, graves, tombs, tawaagheet, trees and stones. These people believe that tawheed is a bid'ah and they reject the one who calls them to it and they reprimand those who make their worship purely for Allaah alone.

B) The requirements of Muhammad is the Messenger of Allaah are obedience to him, believing in him, abandoning that which he prohibited, restricting oneself to acting upon his Sunnah (sallallaahu alaihi wasallam), abandoning that which exceeds the bounds from the innovations and the newly invented matters and giving precedence to his (sallallaahu alaihi wasallam) speech over the speech of anyone else.

The nullifiers of the shahaadatain:

They are the things which nullify Islaam because the shahaadatain are required to be pronounced when a person enters into Islaam. Verbalising the shahaadatain is to recognise what they indicate and being steadfast in establishing that which they necessitate from the fulfilment of the manifestations of Islaam. So if one leaves this steadfastness, then he has nullified the covenant, which he made while declaring the shahaadatain.

The nullifiers of Islaam are many and the fuqahaa have compiled them in the books of fiqh with specific chapters entitled 'The Chapter of Apostasy'. The most important nullifiers are ten, which Sheikh ul- Islaam Muhammad ibn 'Abdul Wahhaab has mentioned:

1. Shirk in the worship of Allaah. Allaah, the Most High, said:

**"Verily, Allaah does not forgive that partners be set up with Him in His worship, but other than that He forgives (all sins) to whom He pleases."** [an-Nisaa' (4):48, 116]

The Most High, said:

**"Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the dhalimun (polytheists and wrong-doers) there are no helpers."** [al-Maa'idah (5):72]

And it includes sacrificing to other than Allaah such as tombs and jinn.

2. Setting up intermediaries between the creation and Allaah, supplicating to them, asking them for intercession and trusting upon them. A person who does this is regarded as a kaafir by consensus.

3. Not declaring the mushrikeen to be kuffaar and doubting their disbelief or declaring their madhab to be correct, then this is kufr.

4. To believe that any guidance other than that of Muhammad (sallallaahu alaihi wasallam) is more complete or that any ruling other than his (sallallaahu alaihi wasallam) is better. Such as those who prefer the ruling of the tawaagheet over and above the Messenger (sallallaahu alaihi wasallam) and they prefer the ruling of man-made laws to Islaam.

5. Hating something that the Messenger of Allaah (sallallaahu alaihi wasallam) came with even if one is doing it, then this is kufr.

6. Mocking something from the deen of the Messenger (sallallaahu alaihi wasallam) or its rewards or its punishments. And the proof for this is the saying of the Most High:

**“Say: “Was it at Allaah and His ayaat and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed.””** [at-Tawbah (9):65-66]

7. Magic and amongst its types is causing unity and disunity between people (especially husband and wife), so whoever practices it or is pleased with it has committed kufr and the proof is the saying of the Most High:

**“But neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not” (by learning this magic from us).”** [al-Baqarah (2):102]

8. Aiding and supporting the mushrikeen against the Muslims. The proof for this is the saying of the Most High:

**“And if any amongst you takes them as helpers, then surely he is one of them. Verily, Allaah does not guide those who are the dhalimun (polytheists and wrong-doers and unjust).”** [al-Maa ‘idah (5):51]

9. The belief that some people are exempt from the shari‘ah of Muhammad (sallallaahu alaihi wasallam) like Khidr was exempted from the shari‘ah of Musaa (‘alaihi salaam). Then whoever believes this, is a kaafir.

I say this is just like the extreme Sufiyyah who believe that they have reached a state whereby they do not need to follow the Messenger (sallallaahu alaihi wasallam).

10. Turning away from the deen of Allaah, not learning it and not acting upon it. The proof for this is the saying of the Most High:

**“But those who disbelieve turn away from that which they are warned about.”** [al-Ahqaaf (46):3]



**“And who does more wrong than he who is reminded of the ayaat of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the wrong-doers.” [as-Sajdah (33):22]**

Sheikh Muhammad ibn ‘Abdul Wahhaab (may Allaah have mercy upon him) said: “There is no difference in all of these nullifiers between the one who is joking or serious or frightened except for a degree of disgust. All of them are from the greatest of those things which are dangerous and the most likely to happen. So it is obligatory for a Muslim to beware of them and fear them for himself. And we seek shelter with Allaah from that which leads to His Anger and severe punishment.

### **3.2 Legislation**

Legislation is the sole right of Allaah, the Most High. The meaning of legislation is that which Allaah has revealed for the slaves, such as the manhaj upon which they traverse in the 'aqeedah, dealings etc. and from that is making things halaal and haraam. So it is not for anyone to declare something halaal except that which Allaah has declared halaal or to declare something haraam except that which Allaah has declared haraam. He, the Most High, said:

**“And do not say concerning that which your tongues put forth falsely: “This is lawful and this is forbidden”, so as to invent lies against Allaah.”** [an-Nahl (16):116]

And the Most High, said:

**“Say: “Tell me, what provision Allaah has sent down to you! And you have made some of it lawful and unlawful.” Say: “Has Allaah permitted you (to do so), or do you invent a lie against Allaah?””** [Yunus (10):59]

**Allaah has prohibited to declare something halaal or haraam except from the Book and the Sunnah and He has informed us that this is lying against Him, as He informed us that a person who makes something halaal or haraam has made himself a partner with Allaah in that which is solely His right i.e. legislation:**

The Most High, said:

**“Or do they have partners with Allaah who have instituted for them a religion which Allaah has not allowed.”** [ash-Shuraa (42):21]

**Whoever follows a legislator other than Allaah while knowing this right does not belong to him and agreeing with his action, then he has taken him as a partner with Allaah. The Most High, said:**

**“And if you obey them then you would indeed be mushrikun.”** [al-An'aam (6):121]

Meaning **“obey”** those who make halaal that which Allaah has made haraam from the dead animals is a mushrik as He, the Mighty and Majestic, has mentioned that whoever obeys rabbis and monks in making halaal that which Allaah has made haraam and in making haraam that which Allaah has made halaal, has taken them as lords besides Allaah. He, the Most High, said:

**“They took their rabbis and their monks as their lords besides Allaah and Messiah, the son of Maryam, while they were commanded to worship none but One Ilaah. Laa ilaaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, from having the partners they associate (with Him).” [at-Tawbah (9):31]**

When Adi ibn Hatim heard this verse, he said: *“O Messenger of Allaah, we did not worship them.” So the Prophet (sallallaahu alaihi wasallam) said to him: “Did they not used to make halaal that which Allaah had made haraam and then you would consider it halaal. And did they not make haraam that which Allaah had made halaal and then you would consider it haraam?” He said: “Of course.” Then the Prophet (sallallaahu alaihi wasallam) said: “So that is worship of them.”*

Sheikh ‘Abdur Rahmaan bin Hasan (may Allaah have mercy upon him) said: “The hadeeth contains proof that the obedience to rabbis and monks upon disobedience to Allaah is worship of them besides Allaah and from major shirk, which Allaah does not forgive, due to His, the Most High’s, saying:

**“They were commanded to worship none but One Ilaah. Laa ilaaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, from having the partners they associate (with Him).” [at-Tawbah (9):31]**

And similar to this is the Most High’s saying:

“Eat not of that on which Allaah’s Name has not been pronounced, for sure it is fisq (a sin and disobedience of Allaah). And certainly, the Shayateen do inspire their friends to dispute with you, and if you obey them then you would indeed be mushrikun (polytheists).” [al-An‘aam (6):121]

And this has occurred amongst many of the people with those whom they make taqleed of due to their lack of regard for the daleel, when the person they make taqleed of differs. And it is from that type of shirk.

So the obligation of the legislation of Allaah and abandoning the legislation of all others is from the requirements of Laa ilaaha ill Allaah. And aid is sought only from Allaah.

### **3.4 Worship, Its Meaning And What It Comprises**

#### **The meaning of worship**

The foundation of worship is humility and submission. In the deen it has many definitions, but their meaning is the same. Amongst them:

- Worship is submission to Allaah with utmost humility and love of Him.
- Worship is obedience to Allaah by complying to that which Allaah has commanded upon the tongues of His Messengers.
- A more general definition is a comprehensive term for everything that Allaah loves and is pleased with from speech and actions, outwardly and inwardly.

Worship is divided into that of the heart, the tongue and the limbs. Fear, hope, love, trust, desire and awe are from the worship of the heart. Tashbeeh, tahleel, takbeer, praising and thanking by the tongue and the heart are from the worship of the tongue and the heart. Salaah, zakaah, hajj and jihaad are from the worship of the body and the heart. The other aspects of worship which emanate from the heart, tongue and limbs are many.

Worship is the reason for which Allaah has created the creation. The Most High, said:

**“And I created the jinns and humans only to worship Me (alone). I do not seek any provision from them nor do I ask that they should feed Me. Verily, Allaah is the Provider of all, All-Power, the Most Strong.”** [adh-Dhariyaat (51):56-58]

Allaah has informed us that the wisdom behind creating the jinn and mankind is their establishment of the worship of Allaah and He is not in need of their worship rather they are the ones who need it due to their poverty in front of Allaah. So they worship Him in accordance with His shari'ah. So whoever refuses to worship Him is arrogant and whoever worships Him while worshipping others besides Him is a mushrik. Whoever worships Him alone by other than that which He legislated is an innovator. And whoever worships Him alone by that which he legislated is a believer, a muwahhid.

#### **Types of worship and what it comprises:**

Worship has many different forms and includes all types of obedience outwardly upon the tongue and the limbs emanating from the heart. So dhikr, tasbeeh, tahleel, recitation of the Qur'aan, salaah, zakaah, fasting, hajj, jihaad, enjoining good and forbidding evil, being good to the relatives, orphans, the

poor and the wayfarer. Similarly, love of Allaah and His Messenger (sallallaahu alaihi wasallam), fear of Allaah and turning towards Him and making the deen sincerely for Him, patience with His rule and being pleased with His decree, trusting in Him, having hope in His mercy and fearing His punishment. So it includes all aspects of a believers life, if he intends by his worship nearness to Allaah or that which aids this, even the habits such that he intends by them worship, fear of Allaah upon obedience to Him such as sleep, drinking, selling, buying, seeking provision and marriage, then all these habits along with the correct intention become worship for which he is rewarded. Worship is not restricted to the well-known practices only.

### **3.5 A Clarification Of The Misconceptions Regarding Worship**

Worship is tawqeefiyyah, meaning it is legislated with proofs from the Qur'aan and Sunnah. Whatever has not been legislated is regarded as a rejected innovation, as the Prophet (sallallaahu alaihi wasallam) said: *"Whoever does a deed that has not been ordered by us will have it rejected."* (Reported by Bukhaari and Muslim). Meaning his deed is rejected and not accepted from him, rather he is sinful for it because it is disobedience and not obedience.

**The sound manhaj in fulfilling the acts of worship is a balance between being easy and lazy and between harshness and extremism. Allaah, the Most High, said to His Prophet (sallallaahu alaihi wasallam):**

**"So stand firm and straight as you are commanded with those (your companions) who turn in repentance with you, and do not transgress."** [Hud (11):112]

**So this noble verse contains the guidelines for the sound manhaj in performing the deeds of worship. And it occurs by having istiqamah (steadfastness) in carrying them out in a moderate way, without negligence or exaggeration, in accordance with the legislation (as you have been commanded).**

Then He reinforced that by saying: **"Do not transgress"** and transgression is to go beyond the bounds due to harshness and obstinacy and it is exaggeration. When the Prophet (sallallaahu alaihi wasallam) found out what three of his Companions, who considered their deeds insignificant, such that one of them said: *"I will fast and not break my fast."* and another said: *"I will pray and not sleep."* and the third said: *"I will not marry women."* The Prophet (sallallaahu alaihi wasallam) said: *"As for me then I fast and break my fast and I marry women, so whoever turns away from my Sunnah is not from me."* (Reported by Bukhaari and Muslim).

Currently there are two groups of people who are at variance regarding the issue of 'aqeedah. The first group were deficient in their understanding of worship and they became lenient and relaxed in performing it, such that they neglected many of its types. They restricted themselves to specified actions and a few practices, which are only fulfilled in the mosques. They neither gave importance to worship in the home, office, shops, streets, dealings, politics and seeking judgement in disputes nor any other affairs of life.

Yes the mosque has a virtue and it is obligatory to fulfil the five daily prayers within it. However worship encompasses the whole life of the Muslims, inside and outside the mosque.

The second group went to extremes in exaggerating in matters of applying the 'aqeedah. They elevated those things which are recommended to the level of obligatory and made some things which are permissible into haraam. They declared the one who disagreed with their manhaj and proved to them that they had incorrect understanding, to be a deviant, mistaken. And the best guidance is the guidance of Muhammad (sallallaahu alaihi wasallam) and the worst affairs are the newly invented matters.

### **3.6 A Clarification Of The Pillars Of The Correct Ubudiyyah.**

Worship is centred on three pillars: love, fear and hope. So love occurs along with humility and fear occurs along with hope. It is necessary for worship to combine all these three matters. He, the Most High, says in describing His slaves, the believers:

**“A people whom He will love and they will love Him.”** [al-Maa'idah (5):54]

And the Most High, said:

**“But those who believe, love Allaah more (than anything else).”** [al-Baqarah (2):165]

And He said describing His messengers and prophets:

**“Verily, they used to hasten to do good deeds, and they used to call upon Us with hope and fear, and used to humble themselves before Us.”** [al-Anbiyaa (21):90]

Some of the Salaf have said: “Whoever worships Allaah only with love is a heretic. Whoever worships Him only with hope is a murji'. Whoever worships Allaah only with fear is a huroori (i.e. from the Khawaarij). Whoever worships Allaah with love, fear and hope is a believer and a muwahhid.” This was mentioned by Sheikh ul-Islaam in Risaalah Ubudiyyah (The Essay on Servitude), where he also said: “So the deen of Allaah is worship of Him, with obedience and submission to Him. The original meaning of worship denotes submission. It is said: ‘A road is mu'abbad' i.e. it has become smooth due to being tread upon. However, the worship that has been enjoined upon us includes the meaning of submission along with the meaning of love. So it comprises of the utmost degree of submission to Allaah, the Most High, through the utmost degree of love for Him. The one who submits to a person while hating him is not worshipped by him. If he was to love someone and not submit to him, then similarly he is not a worshipper of him, as is the case of a man who loves his child and friend. So due to this only one of the two qualities is not sufficient as far as the worship of Allaah is concerned. Rather it is necessary that the slave loves Allaah more than anything else and that he regards Allaah to be more Supreme than anything else. In fact no one except Allaah deserves total love and submission.” (Majmoo'at ut-Tawheed an-Najdiyyah page 549).

These are the pillars of worship upon which it is centred. 'Allaamah Ibnul Qayyim said in Nuniyyah:



“The worship of the Rahmaan is utmost love of Him,  
Along with the submission of His worshipper.  
These are the two axes (qutbaan),  
And upon them the circuit of worship revolves.  
And it does not turn until the establishment of qutbaan,  
And that which causes it to turn is the command of the messenger,  
And not by the desires, the soul or shaytaan”

He (may Allaah have mercy upon him) likened the revolution of worship to the love and humility for the mahboob (the one who is loved i.e. Allaah) to the revolution of a celestial body upon its orbit. And he mentioned that the revolution of worship occurs by the command of the Messenger and that which he legislated, not by the desires or the commands of the soul and shaytaan, since that is not worship. So that which the Messenger (sallallaahu alaihi wasallam) legislated is what turns the circuit of worship and it is not turned by innovations, superstitions, desires or the blind following of the forefathers.



# The Aqeedah of Tawheed

A clarification of that which opposes and harms it, from major and minor shirk, ta'teel and bid'ah

By the Noble Shaikh,  
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## Part 4: Tawheed-al-Asmaa-was-Sifaat

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### **PART 4: TAWHEED-AL-ASMAA-WAS-SIFAAT**

- 4.1 The proofs from the Book, the Sunnah and the intellect for affirming the Names and Attributes.
- 4.2 The methodology of Ahl-us-Sunnah-wal-Jamaa'ah regarding the Names and Attributes of Allaah.
- 4.3 A refutation of those who deny all or some of the Names and Attributes.

#### **4.1 The proofs from the Book, the Sunnah and the intellect for affirming Names and Attributes.**

##### **A) Proofs from the Book and the Sunnah:**

Previously we have mentioned that tawheed is divided into three categories tawheed ar-rububiyyah, tawheed al-uluhiyyah and tawheed al-asmaa-was-sifaat. We mentioned a number of proofs for the first two types i.e. tawheed ar-rububiyyah and tawheed al-uluhiyyah. Now we will mention the proofs for the third type which is tawheed al-asmaa-was-sifaat. The proof from the Book is His, the Most High's saying:

**“And to Allaah belong the most Perfect and Beautiful Names, so call on Him by them, and leave the company of those who belie or deny His Names. They will be requited for what they used to do.”** [al-‘Aa’raaf (7): 180]

In this verse Allaah affirms the Names for Himself and informs us that they are Perfect and Beautiful. He has ordered us to supplicate to Him by saying: “O Allaah, O Rahmaan (the Most Beneficent), O Raheem (the Most Kind), O Hayy (the Ever-Living), O Qayyoom (the Sustainer and Protector), O Lord of the worlds.” Allaah has promised to recompense the evil deeds of those who deny His Names, meaning that they deviate from the truth either due to denying the Names of Allaah or by making ta’weel (interpretation) of them with an incorrect meaning or any other type of denial. He has promised to recompense them for their evil action. He, the Most High, said:

**“Allaah, none has the right to be worshipped but He. To Him belong the most Perfect and Beautiful Names.”** [Taa Haa (20): 8]

**“He is Allaah, none has the right to be worshipped but Him, the All-Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful. He is Allaah none has the right to be worshipped but He, the King, the Holy, the One Free from all imperfections, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allaah, (High is He) above all that they associate as partners with Him. He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the most Perfect and Beautiful Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.”** [al-Hashr (59): 22-24]

So these verses prove the necessity to affirm the Names of Allaah.

##### **B) The proof from the Sunnah of the Messenger (sallallaahu alaihi wasallam) for the necessity of affirming the Names of Allaah:**

It has been reported by Abu Hurairah (may Allaah be pleased with him) that the Messenger of Allaah (sallallaahu alaihi wasallam) said: *“Verily Allaah has ninety-nine Names, one hundred except one. Whoever memorises and comprehends them will enter Paradise.”*<sup>1</sup> However the names of Allaah are not restricted to this number due that which has been reported from ‘Abdullaah ibn Mas’ood that the Prophet (sallallaahu alaihi wasallam) said: *“I ask You by every Name which You have Named Yourself with or revealed in Your Book or taught any of Your creation or kept with Yourself in the knowledge of the unseen with You, that you make the Glorious Qur’aan the life of my heart.”*

Each of Allaah’s names comprises one of His Attributes. So al-‘Aleem (the All-Knowing) indicates Knowledge, al-Hakeem (the All-Wise) indicates Wisdom, as-Samee’ and al-Baseer indicate Hearing and Sight. Similarly all the Names indicate an Attribute of Allaah. He, the Most High, said:

**“Say: “He is Allaah, the One. The Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.””** [al-Ikhlaas (112): 1-4]

From Anas (may Allaah be pleased with him) that he said: “One of the Ansaar used to lead the people in prayer in Masjid al-Qubaa’. And every time he recited a verse, he would begin with: **“Say: He is Allaah, the One and Only...”** (Surah al-Ikhlaas 112), until its end, and then recited another Surah with it, and he would do this in every rak’ah. Because of this his people spoke to him, saying: “You begin with this Surah and then you do not regard it as enough until you recite another one. You should either recite it (only) or leave it and recite another one.” He said: “I will not leave it, if you do not like it, I shall leave you.” They knew that he was one of their best, and they did not like to be led by anyone else, so when the Prophet (sallallaahu alaihi wasallam) came to them, they told him the story. He (sallallaahu alaihi wasallam) said: *“O so and so, what stops you from doing what your people ask you to? What makes you recite this surah in every rak’ah?”* He said: “I love this surah.” He (sallallaahu alaihi wasallam) said: *“Your love for it will enter you into the Garden.”* (Bukhaari)

And from ‘Aishah (may Allaah be pleased with her) that the Prophet (saws) sent a man to a troop and he used to recite to his companions during their Salaah. He would end with “Say He is Allaah, the One and Only.” So when they returned, they mentioned this to the prophet (SAWS) so he said, “ Ask him why he does such a thing.” So they asked him and he said, “ Because it is

<sup>1</sup> Bukhaaree and Muslim.

an attribute of the Most Merciful and I love to recite it.” So the prophet said, “Inform him that Allaah, the Most High, loves him.”

Meaning that it contains the Attributes of the Most Merciful.

So He, the Glorified and Free from Imperfections, has mentioned that He has a Face, in His saying:

**“And the Face of your Lord full of Majesty and Honour will abide forever.”**  
[ar-Rahmaan (55): 27]

And that He has two Hands:

**“(Allaah) said: “O Iblees, what prevents you from prostrating yourself to the one whom I have created with Both My Hands?””** [Saad (38): 75]

**“Nay, both His Hands are widely outstretched.”** [al-Maa'idah (5): 64]

He, far removed from all imperfections, mentioned that He becomes Pleased, Loves, becomes Angry and Displeased, as well as other Attributes which He has described Himself with or His Messenger (sallallaahu alaihi wasallam) has described Him with.

C) The intellectual proofs for affirming the Names and Attributes indicated by the religion:

1. The magnificent creation in all its different forms and its organisation in carrying out those things which are required for it and its course upon pre-decreed paths, indicate the Might, Power, Knowledge, Wisdom, Will and Wish of Allaah.
2. Kindness and goodness, removal of harm and relief from grief are all things which indicate Mercy, Generosity and Open-Handedness.
3. Punishment and recompense of the sinful indicate the Anger of Allaah for such people and His Hatred of them.
4. Honouring and establishing the obedient ones indicates His Pleasure and Love for them.

#### **4.2 The methodology of Ahlus Sunnah wal-Jamaa'ah regarding the Names and Attributes of Allaah.**

The methodology of Ahlus Sunnah wal-Jamaa'ah from the Salaf us-Saaleh and those who follow them, is to affirm the Names and Attributes of Allaah as they have been reported in the Book and the Sunnah. Their methodology is built upon the following principles:

1. They affirm the Names and Attributes of Allaah as reported in the Book and the Sunnah with the apparent meaning indicated by the words. They do not interpret them with other than their apparent meanings nor do they deny the meanings of the words and what they indicate.

2. They negate any likeness of the Attributes of Allaah to the attributes of the creation, as He, the Most High, says:

**“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”** [ash-Shuraa (42): 11]

3. They do not go beyond that which has been reported in the Book and the Sunnah regarding the affirmation of the Names and Attributes of Allaah. They affirm that which Allaah and His Messenger (sallallaahu alaihi wasallam) have affirmed and they negate that which Allaah and His Messenger (sallallaahu alaihi wasallam) have negated. They remain silent about that which Allaah and His Messenger (sallallaahu alaihi wasallam) have not spoken about.

4. They believe that the texts regarding the Names and Attributes are from the muhkam (clear, decisive verses), whose meaning and explanation is understood and that they are not from the mutashaabihaat (unclear). So they do not withhold from mentioning the meaning of the Attributes, as they have been accused by those who lie against them and those who are ignorant of their manhaj from amongst the current day writers.

5. They withhold from mentioning how the Attributes of Allaah are, and they do not go into these matters.

### **4.3 A refutation of those who deny some or all the Names and Attributes of Allaah.**

Those who deny the Names and Attributes of Allaah are of three categories:

- 1) The Jahmiyyah: They are the followers of al-Jahm bin Safwaan and they deny all the Names and Attributes.
- 2) The Mu'tazilah: They are the followers of Waasil bin 'Ataa who abandoned the circles of al-Hasan al-Basree. They affirm the Names while holding that they are merely words which are devoid of meaning and they deny all the Attributes.
- 3) The 'Ashaa'irah and the Maaturidiyyah<sup>2</sup>: The 'Ashaa'irah, the Maaturidiyyah and their followers affirm the Names and some of the Attributes while denying others.

The misconceptions upon which all their madhabs are built is their claim to free Allaah from likening to His creation. This is because some of the creation are known by some of Allaah's Names and are described by some of His Attributes. They claim that sharing the Name, the Attribute and their meaning necessitates their likeness in reality and therefore this necessitates likening the creation to the Creator.

So in view of this, they are obliged to carry out one of the following two matters:

- 1) Either to make ta'weel (false interpretation) of the texts which mention the Names and Attributes away from their apparent meaning, such as interpretation of the Face to mean the Essence and the Hand to mean Bounty, or,
- 2) To make tafweed (resign) the meaning of these texts to Allaah. So they say that Allaah knows best about their intended meaning, while believing that they are not to be accepted with their apparent meaning.

The first to be known for rejecting the Names and Attributes were some of the Arab mushrikeen about whom Allaah revealed:

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<sup>2</sup> The 'Ashariyyah are the followers of the madhab of Abul Musaa al-'Asharee before his return to the madhab of the Ahlus Sunnah, but they continued to be upon his old madhab, so attributing them to him is not correct.

The Maaturidiyyah are the followers of Abul Mansoor al-Maturidee.

**“Thus We have sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficent.”** [ar-Ra‘ad (13): 30]

The reason for the revelation of this verse was that when the Quraysh heard the Messenger of Allaah (sallallaahu alaihi wasallam) mention ‘ar-Rahmaan’ (the Most Beneficent), they rejected it. So Allaah revealed regarding them:

**“While they disbelieve in the Most Beneficent.”**

Ibn Jareer mentioned that this was during the treaty of Hudaibiyyah, when the writer wrote in the treaty that occurred between them and the Messenger of Allaah (sallallaahu alaihi wasallam): “In the Name of Allaah, ar-Rahmaan, ar-Raheem”, where upon the Quraysh said: “As for ar-Rahmaan, then we do not know him.”

Ibn Jareer also reported from Ibn Abbaas that when the Prophet (sallallaahu alaihi wasallam) was in prostration, he would supplicate by saying: “*O Rahmaan (the Most Beneficent), O Raheem (the Most Kind).*” So the mushrikeen said: “He claims that he only calls upon One, while he supplicates to two.” Then Allaah revealed:

**“Say: “Invoke Allaah or invoke the Most Beneficent, by whatever name you invoke Him (it is the same), for to Him belong the Best Names.”** [al-Israa’ (17): 110]

He, the Most High, says in Surat-al-Furqaan (25): 60;

**“And when it is said to them: “Prostrate to the Most Beneficent, they say: “And what is the Most Beneficent?””**

So these mushrikeen are the predecessors of the Jahmiyyah, the Mu’tazilah, the ‘Ashaa’irah and all those who negate the Names and Attributes which Allaah has affirmed for Himself or which have been affirmed by His Messenger (sallallaahu alaihi wasallam). What evil predecessors for evil followers...?!!

The refutation against them is from many different angles:

1) Allaah (Glorified be He from all that they associate with Him and the Most High) and His Messenger (sallallaahu alaihi wasallam) have affirmed Names and Attributes for Him. So negating all or some of them is actually negation of that which Allaah and His Messenger (sallallaahu alaihi wasallam)



have affirmed and this is opposition to Allaah and His Messenger (sallallaahu alaihi wasallam).

2) The existence of these Attributes in the creation or the fact that some of the creation share some of the Names does not necessitate likeness between Allaah and His creation. This is because Allaah has Names and Attributes which are particular to Him and the creation have names and attributes which are particular to them. Just like Allaah has an Essence which is not similar to the essence of the creation, He has Names and Attributes which are not like the names and attributes of the creation. Similarity in the name and the general meaning do not necessitate similarity in reality. Allaah has named Himself 'Aleem (All-Knowing) and Haleem (the Most Kind) and He has also named some of His slaves as 'aleem.

**“And they gave him glad tidings of an intelligent son, having knowledge (aleem).”** [adh-Dhaariyaat (51): 28]

Meaning Ishaaq and He named the other one haleem.

**“So We gave him the glad tidings of a forbearing boy.”** [as-Saaffaat (37): 101]

Meaning Ismaa'eel. So One 'Aleem is not like the other and similarly One Haleem is not like the other. He has Named Himself by saying:

**“Truly, Allaah is Ever All Hearer, All Seer.”** [an-Nisaa (4): 58]

Similarly He has named some of His slaves samee' and baseer, when He said:

**“Verily, We have created man from drops of mixed discharge, in order to try him, so We gave him the ability to hear and see.”** [al-Insaan (76): 2]

One Samee' is not like the other nor is One Baseer like the other. He has named Himself ar-Ra'oof (the Most Kind) and ar-Raheem (the Most Merciful), so He said:

**“Verily Allaah is Most Kind and Most Merciful towards mankind.”** [al-Hajj (22): 65]

Similarly He has named some of His slaves ra'oof and raheem, when He said:

**“Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for**

**you and for the believers he is full of pity, kind (ra'oof), and merciful (raheem)."** [at-Tawbah (9): 128]

One Ra'oof is not like the other and One Raheem is not like the other. Similarly He has described Himself with Attributes and has also described His slaves with similar attributes, as in His saying:

**"And they will never encompass anything of His Knowledge."** [al-Baqarah (2): 255]

So He has described Himself as having Knowledge and also described His slaves having knowledge, whereby He said:

**"And of knowledge, you (mankind) have been given only a little."** [al-Israa (17): 85]

And He said:

**"We raise to degrees whom We Please, but over all those endowed with knowledge is the All-Knowing"** [Yusuf (12): 76]

And He said:

**"But those who had been given knowledge said..."** [al-Qasas (28): 80]

He described Himself as having Strength, as He said:

**"Truly, Allaah is All-Strong All-Mighty."** [al-Hajj (22): 40]

**"Verily Allaah is the Provider, the Owner of Strength, the Most Strong"** [adh-Dhaariyaat (51): 58]

And He described His slaves as having strength whereby He said:

**"Allaah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair."** [ar-Rum (30): 54] and so on.

It is known that the Names and Attributes of Allaah are particular to Him and befit Him while the names of the creation are particular to them and befit them. Similarity in the name and the general meaning does not necessitate similarity in reality. This is due to the fact that there is no similarity between the named and the described. And this is apparent and all praise is due to Allaah.

3) The one who does not possess perfect attributes is not befitting to be a worshipped deity. And due to this Ibraaheem said to his father:

4)

**“Why do you worship that which neither hears nor sees?”** [Maryam (19): 42]

He, the Most High, said in refutation of those who worshipped the calf:

**“Did they not see that it could neither speak to them nor guide them to the way?”** [al-‘Aa’raaf (7): 148]

5) Affirmation of Attributes is perfection and denying them is deficiency, so the one who does not have any attributes is either devoid or deficient, and Allaah is far removed from that.

6) Ta’weel of the Attributes from the apparent meaning has no proof, so it is falsehood and withholding from their meanings indicates that Allaah has addressed us in the Qur’aan with the meaning of something that we cannot understand, despite the fact that He has ordered us to supplicate using His Names. So how can we supplicate to Him with something whose meaning we do not understand? Similarly He has ordered us to reflect over the whole of the Qur’aan, so how can He order us to reflect over something whose meaning we do not understand?

So this clarifies that it is necessary to affirm the Names and Attributes of Allaah in a manner that befits Him, whilst negating any likeness to the creation, as He, the Most High, said:

**“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”** [ash-Shuraa (42): 11]

So He negated for Himself likeness to anything else and affirmed that He has Hearing and Sight. So this indicates that affirmation of the Attributes does not necessitate likeness and it also proves the obligation to affirm the Attributes whilst denying any likeness to Allaah. This is the meaning of the saying of Ahlus Sunnah wal-Jamaa‘ah regarding negation and affirmation of the Names and Attributes:

- Affirmation without likeness, and,
- Purifying (Allaah from any defect) without denial.